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Crossroads

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The President's Message

WHENEVER there is a crisis of any kind there are people who try to take refuge in Escape-ism of some sort or other. Such fearful ouls are to be found throughout history books in every land, probably n every family. The fear which makes us become unable to face reality not always recognized by him who contains it, but the very fact of ying to escape indicates that the motivation of the effort is, indeed, eal fear.

Within the framework of the organized churches there is a "movement" o try and find ways and means of getting more people into the organiza- ion, as well as getting those already within to participate more fully n the organizational set-up. Parish Life Conferences, various group echniques, stewardship drives and the formation of Church Public Re- ationship committees are all, some more some less, indications of the ffort to get more people involved.

On the surface this seems to be most worthy, for who does not have he desire to see his congregations larger in numbers, members enthused vith eager participation and money coming in without too much effort, e he cleric or lay minister! !

To me, however, there seems to be quite an element of fear in this cramble for greater participation by more members and people. This earfulness stems from the tremendous battle raging between princi- alities and powers, between ideologies and pseudo-religions wherein ockeying for position and "needling" for ulterior motives confuse the nany to the benefit of the few. Most ordinary folk, and many extra- rdinary folk, feel themselves caught up in the contemporary situation and eel helpless to do anything about it. It *is,* indeed, a time of crisis!

So-called "Red" China may have exploded an A-bomb by the time this s printed, South Africa at the moment is seething with eruptive powers nd in other places the population "bomb" keeps on exploding! It *is* time of crisis.

Escape-ism is bound to increase in the face of the crises which follow ach other in quick order and it is also bound to infect people with a eed for "religion."

The point of interest to me as a rural priest in all this is that I see nd foresee more and more congregations falling for the escapist agencies vhich organized church is placing before its membership, and the most ikely place for such escape-ism to be either ignored, defeated or exposed s in small-town and rural places. Unfortunately more and more smaller laces are emulating city congregations in this, as in other aspects of Church Organization, simply because the clergy are forgetting to take the natter to God first.

The philosophy of rural-minded churchmen is as valid now as it was wenty years ago when I started to be a rural priest and I refuse to

give an inch to those people who would bulldoze me into taking actio which will lead me into a more efficient and materially-valuable typ of Ministry, sticking, rather, to the simplicity of loving my people, servin my people, teaching my people and giving them (for which privilege thank God) the Sacraments. By so doing I am convinced that th Gospel of Jesus Christ is put forward much more realistically than if were to use the latest "gimmicks"—and we in the Parish are able bette to face up to reality and not be victims of that malaise which I ter "Escape-ism."

May your Rogationtide be a good one!

Yours in Jesus Christ,

John Peacock

—oOo—

The Plus Sign

"Daddy, why does the church have a plus sign on it?"

The little boy was right—the church does have a plus sign on it. is a beautiful building—but more than a building; a social institution— but more than an organization; a foundation for national survival—b more. The church is a witness that there is more in life than is signifie by other buildings.

Worship is a plus sign, and as we worship we add dimensions of dept and height to our living. The Word of God adds a plus sign to th noblest thoughts of man. Relating this word to our daily round is anoth plus sign in the sermon. Uniting our voices in hymns of hope and chorale of courage adds strength to the singer. Prayer is a plus to our dream and our fellowship. Sacraments are gifts above God's daily donation

The plus reminds us: "Be sure nothing you do for Him is ever lost wasted," as Phillipps translates the final verse of 1 Corinthians 15. Th cross adds understanding to the not always sweet mystery of life. Th cross does not eliminate suffering but it adds an interpretation of ho sacrifice sustains souls and society. Above all other religion is th plus sign recalling the love which paid the price on the cross.

Our faith adds to the workman so that he does the same tasks bette Christian faith adds horizons of new mornings to dim and dismal days It fulfills all that is finest in every area of life, adds vision to other in sights, brings others in our self-centered ways. The plus sign of Easte adds not just days without end, but todays alit with eternity, radian with the scarlet dawn of unending mornings.

This morning broke from purple shadows, presaging tomorrows whe mists have rolled away. Dependable dawn reminds us that we sha meet in the morning. A new Easter hat, a new frock, may make you fe new. Wouldn't you like to be made new all over? You can be a ne person—here and now. There is a plus sign, a gift waiting for you to tak it. Let Easter 1960 have a permanent plus sign on it for you.

The Task Of The Church
IN THE NORTHERN GREAT PLAINS

Rev. William Davidson

Delivered at a Conference on
"A Christian Ministry for the Sparsely Settled Areas"
Rapid City, South Dakota, Novenmber 10, 1959

THE task of the Church in this special region of our country cannot be confined to any one denomination. We must speak of the total oncern and responsibility of all the Churches working in this portion the Great Plains found in the six-state area of Montana, North and outh Dakota, Wyoming, Colorado, and Nebraska. We have come to-ether because we recognize that there are problems for the Church's ork here, but it is easy to become too problem conscious. This part of ne country and some of its people have been here a long time, and so ave the Churches. There is no need to pretend that times have not anged, or to claim that the Church has changed enough to meet such anges; but we might keep a proper perspective on these things and work eadfastly and as quickly as possible to help the Church take its proper lace in the future development of the Northern Great Plains.

The truth of the matter is that it is somewhat academic to speak of ne whole Church's task here, because there is no united, cooperative hurch enterprise endeavoring to embrace this whole area, other than ne one in which we are now engaged. Except for our several con-erences—Bismark in 1955, Billings in 1957, and now Rapid City in 959—individual Christians and the congregations and denominations o which they belong have operated too much as if they were the whole hurch in this area. This is not to depreciate many splendid efforts ontradicting such a statement, but it is to recognize that even our own fforts in these conferences are at best semi-official, representing only a ortion of the Christian witness in the Plains, and actually without real rganization or authority over the separate, autonomous, jurisdictions of ne several denominations operating in the States of this region. Perhaps ur greatest task, then, is to find a way to let the greater Church and its ission reach this whole area. This could be our real hope in continuing o come together in such conferences as this. Somehow we may discover way to approach our problems so that the Church may act as if it ere one as it was founded by our Lord, Jesus Christ. Not necessarily ne in the sense of every congregation being just like every other, or ven in the sense of destroying present denominational lives, but one ecause it is Christ's Holy Family, living and working for Him and is Kingdom — no longer filled with denominational pride or jealousy, r hampered by status and jurisdictional problems — moving, not unlike ne mighty army of the hymn, undivided because of being all of one body.

Recognizing, then, the impracticalities of doing so, let us move ahead to a consideration of *the* task of *the* Church if it could so face up to its task unitedly and cooperatively in the Northern Great Plains. Although they may appear to be very elementary, it would seem there are really only two major tasks of the Church here: to *convert* and to *minister*. Of course this is an over-simplification, but these two functions of the Church must go on continuously and simultaneously if the Church is truly to be the Church in this or any other region.

To *convert,* in this sense, surely means to preach the Gospel of Jesus Christ in such a way as to win men to Christian conviction and to membership in some Christian Church. Few regions represent more of a challenge in this region than the one that concerns us. The National Council of Churches Church Distribution Study shows the reported Church membership in relation to total population for the States in our area to be 41.6, 43.6, 46.7, 53.4, 53.6, and 63.0; but individual counties in these same States drop as low as 16.2, 2.8, 12.3, 7.4, and 5.9. These are the percents of total population in the states and counties listed, which church statistics report as members of Churches. They tell us only about the people reported as Church members and say nothing of what that means in terms of activity and conviction of such members. This leaves an un-churced well over ½ the population in the whole region, and over 80% in some specific areas. The Church needs to win these vast quantities of people in this wide area who own no allegiance to Christ and His Church. Somehow this requires the Church to make the Gospel known in such a way that these people can be aware, perhaps for the first time, that God has acted and that He now is acting in their very own lives. Now the majority of these folk are not bad people. Many of them have been to Church and are not unfamiliar with the idea of God, Christ, the Bible, prayer and many other similar matters, and in fact many may consider themselves Christians, but they see no relevance in the Church and much of the Gospel for their daily living. Not knowing that God has acted in their lives they seem under no compulsion to respond with dedicated lives, and it is the Church's task to win them and, if you like, to save them from themselves and the world about them.

It is all too evident that the Church here has not been as successful as it might have been at the task of winning and converting. At least two reasons for this ought to be considered. First, it is weak not only numerically but in zeal and commitment. Actually what the characteristics of the unchurched could apply to a great many Church members themselves—they need conversion too; but you can hardly blame them when their Christian experience has been what it has been. Much of what has passed for the Church is rather sad: a succession of minsters, many of them non-resident, and most of them misfits or inexperienced men on their way "up"; a constant financial struggle to maintain even the bare necessities of worship; a program bereft of very much more than the occasional worship service itself, or completely unadapted to the

ople and the conditions of their living; and a community of the faith-
l who love themselves—not others, who really want *their* little church
remain just as it always has been, and who cannot be concerned with
ose who constantly come and go. This suggests a pathetically weak
sition from which to be contemplating a power move. Secondly,
e Church in the Northern Great Plains has to overcome its past —
e history and traditions which follow it. A wise father once said: "Son,
member that a bird never flies so high but what its tail follows it."
plied to the Church, this surely means that even if the Church could
ddenly become strong—at least if its internal weaknesses could be
ercome—it would hardly find its mission easy of accomplishment
til the unchurched could be convinced that it was not like they had
ways known it to be. This happens so often in individual congregations.
mehow they get on the move for once in their lives and they try to
in others, but their new enthusiasm usually fails to outlast the skepticism
the un-churched—so often they give up and become skeptics themselves,
d the Church falls back into its old ways again.

There are many more reasons, but these perhaps point up that the first
sk of the Church in this region is to convert, to win to Christian con-
ction the un-churched all about us. This is what the continuation com-
ittee set us as the basis of operation for the "pilot projects" that will
reported to us. Doubtless they will bring out other weaknesses and
abilities of the Church as it seeks to face this task, but we may also
are hope that they may point us to ways to move from our traditional
eakness towards overcoming the well-founded prejudices which prevent
e un-churched from joining the church.

The second task of the Church in the Northern Great Plains is to
inister. Our terminology may differ here. Perhaps "serve" is a more
t description of the task. In any case, the Church has an obligation to
s own members, and beyond them to all men who are within its reach
d influence. Our Saviour gave His disciples the example of a Master
ho was servant of all, which should be mandate enough for today's
hurch to sufficiently serve its own members that they might go out to
rve others. Perhaps this means that the local Church which cannot
rovide a vital and reasonably comprehensive Christian experience for
s members may not have a right to exist as an organized Church.
dgment here is not in terms of numbers, for we must be as concerned
r the isolated individual or the remote family as we are for others
ho can enjoy the privilege of Christian life as a group. The point
that the individual Christian ought not to be deprived of an opportunity
participate in a vital Christian experience just because he happens to
ve in the Northern Great Plains. Surely he can expect to join in
equent corporate worship in an adequate Church building and with
nough of his fellow Christians to provide mutual enthusiasm. He ought
have access to the Sacraments of the Church and the services of a priest
d pastor, with some degree of regularity and at least to meet his needs

in crisis, and the privilege of Christian Education and Christian fellowshi for himself and his children ought to be his in some degree if the Churc would serve him or minister to his life.

Beyond this, the Church might surely see its task as serving others an helping to shape society in terms of the Kingdom of God. This mean Church members individually and corporately caring for their neighbo whomever he may be, and for the wider community beyond the limi of members of the congregation to develop a social consciousness with Christian flavor, at least.

Of course this is easier said than done in this part of the country. Agai there are reasons why the Church has not performed this part of its tas

— the really isolated and scattered nature of much of this unchurche population;
— the apathetic or sometimes hostile, and generally non-receptive clima for the Church in considerable portions of this area;
— the rapid economic and social changes which have so often caug us unaware, to say nothing of governmental policy changes regardin land use and crop production or Indian Affairs;
— the defeatist and hopeless attitude of the people who remain in th region coupled with the irresponsible and short-range outlook many newcomers and the usual incompatability of continuing res dents with new residents which prevents cooperation on most activ ties, including those of the Church;
— the wide-spread attitude which sees the Church in the communi as nothing more than another organization—joined because of one special interest, dropped if it fails to meet this interest at any tim and participated in or not at the will of the individual with no sen of the primary nature of the Church as God's instrument for li and hope, and even for judgment.

This is enough to say about both points in our two-fold outline of th task of the Church. Now it is time to review our particular relationshi to this task, realizing that other speakers on the program of this co ference will deal with the resources for our task, its interdenominationa implications, and what will be our future plans.

Two years ago in Billings we had Dr. Carl Kranzel as our speake He did a splendid job of informing us from the point of view of a Christia socologist as to some of the special characteristics of this Great Plai region. He described the area as a region of semi-aridity where the econ my, dependent upon this geographical characteristic, is always fluctuatin and where if they are to survive the culture and institutions of th region, including the Church, need to become adapted to these characteri tics. We have done very little about this since we heard his speech. fact, like most sociologists he pointed up the problem, but failed to recon mend ways to tackle it; whereas it seems that we—like most Churchmen— listened politely, agreed largely with what he said, and then went o own ways and back to our usual pursuits—or even moved off to oth

gions of the country, leaving the Church's task on the Great Plains out where it was before we began this series of conferences. We need ot fault the sociologists for analysis without conclusions, perhaps that's eir job, but it is evident that somehow the Church has to regain its ophetic function, to say to itself and the whole area where its life is und: "Thus saith the Lord!" The Prophets of old were without sociolo- sts to tell them what was wrong, but they saw it, they announced it in uncertain terms, and they continued to hammer away at their point until meone either did something to them or took action to avert the disaster return to the way of the Lord or whatever it was. Now this is not easy, t it never was. It requires changes in individual lives and minds, and the total life and mind of communities and congregations—in fact it eans something of establishing a new culture and a new society, but is in a sense has always been the task of the Church.

Let us, then, promise ourselves and call upon our Churches for a re- dication with renewed effort to the same old task of the Church, with ecial emphasis on what that means to us here. Since this is a wide ea, it requires big thinking to cope with its problems. Therefore, let think big! Since the Church here for the most part is weak, the hurch outside this region will have to be part of the decision to make strong; therefore, let us make the whole Church aware of our needs nd hopes, but instead of always trying to import answers let's discover ne, and let's do it together! A national rural Church leader said not ng ago that we've gone on too long thinking that we can run just a ttle longer and a little harder in the Great Plains than in Ohio and lve the Church's problems. The denominational unilateral answer is ot the one for this region. The denominations are at the end of their ads, but perhaps we can discover a way of road building together that ill lead us nearer the Kingdom of God. If we have something to say the Churches about the task of the Church, I hope we can say it here it can be heard by the people in this region who aren't licked yet. here are still folks who don't know we have problems, who aren't aware at we are living in an unadapted culture and that the Church isn't as ood as it could be. Without neglecting those who have given up hope, t us find the hopeful ones and build upon their hope for a brighter ture.

Finally, it is well for us, in spite of our enthusiasm for the task as it here described, to remember that whatever we do is tested and judged gainst the greater plans of Almighty God for this whole region; and if ne Church is to convert and minister completely here, it will do so in is own good time. Therefore, we offer to Him our hopes and knowledge nd plans and our concept of our united task here as members of the ody of Christ. May He guide and bless us as we continue in His service.

—oOo—

Canada is from the Iroquois Kanata, meaning a city, village or camp.

TOWN AND COUNTRY WORK

In The Episcopal Church

Rev. E. Dargan Butt

(continued from our February issue)

(We profoundly apologize to our author for the accident by which two whole pag of his article were lost, and are here reprinting from the beginning of the 3rd paragrap line 17, on page 6 of the February Crossroads. The first eleven lines of that paragra refer to Dr. Kolb—the latter part of the paragraph, here in its proper order, referr to Rev. Clifford Samuelson.)

In the summer of 1927 I attended for the first time the Town-Count Leadership Training School, at the University of Wisconsin. This tw week short course, begun in 1921, and attended from the beginning b the leaders of the Town-Country movement of the Episcopal Churc had a tremendous influence on the members of the Church who attende It not only gave them much scientific knowledge of the structure an needs of rural society, but also furnished a rallying point for this growin movement within the Church. To Prof. John H. Kolb, of the Scho of Agriculture of the University, and Director of the Short Cours and the other leaders and teachers, should go the un-dying appreciati of the Episcopal Church for their unselfish and inspiring leadership, an for the contribution they made to the development of our town an country work. Similar short courses for rural pastors have been held numerous State Colleges throughout the country, and while they have n had the influence on the Church that has been true of Wisconsin, th have, nevertheless. been a source of great information and inspiration many town-country church workers throughout the years and in eve section of the country.

General Convention, and the National Council, have, through the yea shown a real interest in the development of town and country work. W have mentioned the beginnings of the Town-Country Movement throug the work of Dean Lathrop, and of Bishop Goodwin's appointment first Executive Secretary for Town and Country Work. Others we to follow Goodwin in this posts: The Rev. Harry W. Foreman, in 192 and the Rev. Goodrich R. Fenner (now Bishop of Kansas), in 193 Bishop Fenner is the author of another splendid book on the subject, "T Episcopal Church in Town and Country,,' published in 1935.

The General Convention of 1928 changed the Standing Committee o Rural Work to a Joint Commission, with Bishop Green as Chairma This Commission, at the Convention of 1931, brought in a most com prehensive report on the subject and the Convention adopted a resoluti to raise $5,000,000 as a Rural Foundation Fund, to be administered National Council. The Church had come to the birth of a real progra for her town-country work, but could not bring forth. We were enteri the depths of the Great Depression. The fund was never raised, an

le of the proposed program carried out. Unfortunately, little could done by way of advance until the end of the Depression.

The new day seemed to arrive with the General Convention of 1940. e Depression had lifted, and there was an attempt to pick up the slack the past lean years. It was at this Convention that there emerged two ders for town and country work, one lay and the other clerical, Mr. ilbur C. Cochel, and the Rev. Clifford L. Samuelson. Mr. Cochel, itor of the Kansas City Star Agricultural paper, and a member of the apter of the Cathedral of the Diocese of West Missouri, was deeply pressed by the lack of interest in rural work shown by the delegates the Convention, and decided to give his cattle farm, Roanridge, near nsas City, to the Church for a center for the development and training men and women for rural church work. This act not only gave the urch a splendid center for training and experimentation, but had a eat effect in bringing before the Church the importance of this work. ore land was later added to the farm, and buildings erected, which are gularly used today for conferences and meetings.

At the Convention of 1940 it was decided to place the Office of Secretary r Rural Work in the Department of Home Missions, rather than Christian cial Service, and that a Secretary be chosen to fill this office, which had en vacant since the resignation of Goodrich Fenner. Early in 1941 e Rev. Clifford L. Samuelson was appointed to that office, and still lds it with a great deal of spirit and dedication.

No one can over-estimate the impact made upon the town and country ork of our Church by the appointment of Clifford Samuelson as Execu- e Secretary. With an intelligent grasp of the problems involved; with flair for organizing the work to be done; with a great spirit and dedication the task at hand; and with a devastating drive that leaves his weaker ethren panting for breath as they try to keep pace with their leader. e has developed the work; experimented with new and better methods; d built the leadership for this work into the structure of the Church in ch a way that, as far as we can see, it is here to stay as one of the eat considerations that must always be before the Church for her at- ntion and support. What are some of the ways in which, under this adership, town and country work has been further developed? They ight be summed up under three heads: an educational program, an equate budget, and a permanent organization.

—oOo—

"The original Church of Jerusalem shut itself off and as a living fossil, became extinct. The Orthodox Church was cut off from the great storical movements of the West, from the Reformation to the Industrial evolution. As a result she finds herself in a spiritual backwater. And if had not been for the Protestant sects and the British Empire, the Anglican urch would have remained as sleepy and as provincial as the practical onopoly of the Church of Sweden has kept her until very recently."

(The Witness)

Thirteenth Annual Town and Country Seminar of the Province of the Midwest

Rev. Messers. Judson Mather, Carlson Gerdau, Herman Page, Jr.

The Annual Seminar of the Province of the Midwest was held in St John's Church, Kewanee, Illinois, Rev. Harris C. Mooney, Rector. Approximately 50 town and country clergy attended. During the Department Meeting, Rev. Herman Page, Houghton, Michigan, was re-elected as chairman for the coming three years, with Rev. Carl Hoch, Defiance, Ohio Secretary.

The Seminar opened with a sermon by Rt. Rev. Francis W. Lickfield Bishop of Quincy, preaching on "The Town & Country Priest: His Problems, and Resources," which was likewise the Seminar topic.

Bishop Lickfield pointed out that the tensions and problems of the town and country priest were those common to his time, especially in this overstimulated culture. The priest, though, is to seek a state of spiritual maturity, of spiritual wholeness, expressed and brought to pass by Christ Himself, and having sought and found this, it may then be passed on to the people he serves and to the community. Especially to be desired is a state of spiritual maturity, when we lose a childish rigidity in our thinking, and can open fresh windows to God. The essential mark of the Christian is to be the invasion of the Holy Spirit into our lives, the invasion which brings the liberty of the Spirit. We not only see more of the vastness of God, but we are also recalled to our task of reconcilation and bringing of wholeness to the community around us and to the Church.

As we open our lives to the invasion of the Holy Spirit, we can find that the various gifts of the spirit come not through hard labor and self denial, but rather as St. Paul reminds us, the gifts of the Spirit. We may feel in these days the dead opposition of material standards, of the status quo, of the point of view "we've always done it that way"; yet with the gifts of God's Spirit available to transform and help us, as we seek to be agents of God's reconciling love and power in our congregations and in our communities.

SEMINAR NOTES: *The Vocation of the Town & Country Priest*

Discussion began by trying to discern where the Town & Country Church had been failing in the smaller communities. Comments included

(1) The failure of the whole church and of the diocese to give sufficient emphasis to smaller churches; so often the standards are those of suburbia, the clergy of importance in a diocese are the "cardinal rectors. There may be a failure to have an adequate strategy, too.

(2) Related to this is an encroachment of the secular standards of bigness and numbers; feeling that the larger a unit is, the more important it is, constantly seeking for results in a numerical way. Along with

this is a pressure to relinquish aid from the diocese, and to pattern life and program of the congregation on that of "successful" big churches.

3) The town and country church has largely failed in evangelism, winning souls in the static communities where change of affiliation is frowned on. We often neglect the areas around our towns. Many times the failure of evangelism may be linked to the little group, the "in-group" which has supported the church for years, and now zealously guards it as their own private chapel.

4) The failure of the clergy in town and country, both from the point of view of short tenures, an impression of not being a part of the community. Problems of isolation, of being forgotten or being passed over in diocesan affairs, adds to this. Multiple fields may spread a man too thinly for any effective work.

5) A "failure-complex" in many missions, to which we add a rigid congregationalism and resistance to any change, which may be the congregation's one defense against the short clergy tenures.

6) Some missions are staffed by "misfits" among clergy, passed from place to place, diocese to diocese; men awaiting retirement, or men who will do less damage (!) in a mission than in a larger parish.

7) Suggestion was made that the very nature of the Episcopal Church itself might be a problem, in that the Sacraments and Prayer Book might be less appealing than an informal, not-too-demanding (?) Protestantism.

THE CHURCH'S MISSION AND THE PRIEST'S MISSION

The Rev. Henry Robbins, Shenandoah, Iowa

The Priesthood must be regarded as a *vocation,* rather than as a career; t must be seen to be the same priesthood whether in a large or a small arish. The larger parish may have an easier organization; the smaller arish's priest may have to do more himself, but the vocation should be he same.

The priest's vocation is to present Christ and His love and mercy to he Church, and through the Church, to the community. The Church nust fix its attention on God who has made us, God who has redeemed s, and God who makes this existence of ours, Holy. The God whom we resent is an active God, a God of motion. His relationship to us is a lynamic, active one; He is never still. He seeks always to lead us and ur people into a relationship, into a process, into a future.

Our temptation is to make God static, to make the Church into an rganization, a "holy monument." Especially these days with growing mphasis on organization life, we find not only ourselves but our comunities caught up into machinery not of our creation and not under our ontrol. It is easy, then to want to try to catch a process and make it tatic. The prophets of old protested against the static relationship of God with Israel while God moved on and wanted His people to move

with Him. Christ likewise called men out of a structure to move on, and their failure to accept this call resulted in the Cross.

So today in our communities we become defensive about this "little nugget of gold," the Episcopal mission. We must cling to the structure the group, the methods, in which we find security, but in which also we are able to hide from the Living God.

Yet the Church, priest and people together, is called by God to a prophetic ministry, to present God's love and mercy, to call people to forsake all and follow Him. Through humility, forsaking the old gods of organizations and structures, we may turn to God, receive His mercy and love, and in turn lead others to do the same.

Bishop Lickfield spoke of the invasion of the Holy Spirit, that when we turn ourselves to a God of motion, a God of action, He may work through us. This has nothing to do with numbers, with bigness, but rather the priest and people in relationship to God's Holy Spirit.

II THE PRIEST AND THE COMMUNITY

The priest is set apart within the community of God, as directed by Christ to love God and our neighbor as ourselves. We are to "minister to the people committed to our care, preach the word of God, to baptize, to celebrate the Holy Communion, and to pronounce Absolution and Blessing in God's Name." We are to be the center of a vision as to what the Kingdom of God is, and so to order the Church that this vision may be seen by the community. The priest stands both in Heaven with Christ but also in hell with the worst sinner, since we are sinners ourselves, and must stand with all men who were made in the image of God.

The life of the Priest and the Church is centered at the Altar, the hub around which all of life is ordered. This is our way of life, and the vision of life for the community, to meet God in the Fellowship that He has established—The Eucharist, bringing our sin, our love, our discipline.

Our purpose toward the community is to assist in the reordering of a broken, competitive, fragmented life. We build from nothing, but build for new relationships in the future. We offer the fulness of faith out of the past toward the future. There are so few adequate relationships left in our communities: all are broken, twisted by sin, including those of the Church. Yet the reordering of relationships is the purpose to which God calls us.

The "reordering of life" in all of the community involves a new series of relationships: concern for our neighbors, our work, our pleasure, our fairness to one another. This involves compassion and mercy. So often the Church appears to the community to be merely a relic of a past day, with no relevance to the present or the future. Especially does this seem true in many smaller churches where the object of worship is not as much Almighty God in his love and concern, but the past, our past ways of doing things, and the precious little group we have maintained.

Many men felt that the purpose of their priesthood in the community

was not fully understood, and in many cases had little significance at all. So often clergy are regarded as "do-gooders" or "moralizers," rather than being seen in the fulness of their ministry. Reference was made to training the "hard-core" of the laity by the priest, so that the laity of the Church might witness within the community, rather than leaving this entirely to the priest in a multitude of community functions and activities. Where the layman is, there is the Church in the community. This ministry must be realized and emphasized.

III The Priest and Discipline

The purpose of discipline is to clear the obstacles, the rubbish out of our lives in order that there may be structure and direction to our living. Submission to Christ and His will in our family, in our community, in our work, and in ourselves is our aim; distortion in any one of these distorts all. Our discipline is to be in relation to ourselves where we are domestically. Unfortunately too much material on the devotional life is written by celibates commanding not to do this or that which is excellent for the conventional life, but most difficult to maintain for the secular priest. We are involved in relationship to others, in relationship to sinners in the church and in the community like ourselves. We are involved in all the sin committed within the community, for we are part of it, and are to mediate God's love and forgiveness.

Discipline involves the Seven Deadly Sins, though often in the reverse order. Often today sloth is considered the worst sin, pride a virtue, whereas the reverse is true from the Christian view. Pride: spiritual snobbery, (e.g. how we read our offices), being too busy, rudeness to people. Envy: the desire to go to another place where people will just understand us better and be more appreciative,things will be better. Covetousness: must have this or that, in just this way, preoccupation with minutiae; Gluttony; just rudeness, really; Lust & Sloth; comes from boredom and our personal vindictiveness stemming from our lack of assurance. How we need constantly to re-examine ourselves and discipline ourselves with regard to these things!

Humility is the most important of the virtues. As we submit to our Lord we submit to our true discipline. We shall be satisfied, not just "where we are," but where He shall call us. We may get frustrated by the sameness of our life, overwhelmed by bitterness and failure. For we will fail, and the failures are ours, no one else's. Only as we come close to Christ will we be able to see ourselves as we are, how pompous, what fronts we assume.

What, then, must I do? I must study, know the basic theological premises. We must have a personal area of study, to understand more of what God has given us. We must have relationships with brother clergy and people. We must search our souls, and make our confessions. We must fast and give alms. We must be concerned about the community as learners, as specialists in nothing but humility; and no one can be a

specialist in that. Our Bishop is to be our spiritual father, to whom we can go and confide.

Why, among all men, should a priest live under tension? There is the tension between the Faith and the world, but this is not our usual tension. A priest should be the most relaxed among men, since God's grace is close to us, or can be? Yet so often our tensions are those of status problems, the roles we must fill, the expectations we must meet that people place upon us. Yet may not part of our discipline be the opening of our lives to God's Holy Spirit?

IV. The Priest and His Bishop
Rt. Rev. Norman Foote, Bishop of Idaho

The theme of what I will have to say is that there are three things about us: (1) our assurance about God — what God has done for us (2) that our assurance about God brings about our humility toward men; (3) that these together bring about our hope in the present for the future.

These are part of the relationship between the bishop and his clergy. The bishop and his clergy have many things in common: they share in the priesthood. But it is also true that we are still laymen — we don't lose one sacrament when we receive another. The basic and essential thing about us is that we are baptized persons. And what more can you be, what more can you want than to be, "a member of Christ, the child of God, and an inheritor of the kingdom of heaven." All of our problems — of status and everything else — arise from the fact that we don't appreciate our Baptism.

We are, however, a Church which has an Apostolic ministry. In our culture, the bishop is equated with the head of an organization. It is tied up with our idea of success, and it gets built into our lives and into the lives of our people. It is hard to divorce ourselves from the "great American success story" of becoming the head of the organization, to overlook the matter of promotions, of getting ahead. People may feel the same way about the priest, as thinking "if you are so good why are you still in this little mission?" All of this enters into the relationship of a bishop and his clergy. And what priest is there but what thinks he could do a better job than the bishop is doing? We must learn to recognize the situation, to face up to it, and to work with it.

There are certain areas of the relationship of bishop and clergy. One is *placement,* particularly as it relates to the Town and Country field. There is always the need for more tenure in places, but tenure is not essentially a matter of time but of attitude. It is just as bad to go into a place and say, "I'm going to stay five years," as to go and say, "I'm going to stay as short a time as possible." Tenure is related to our own security, our own assurance toward God. We may speak of isolation but we need to know what we mean by this. Are we not related to the community, and if so, why not? Or do we need more contact with fellow clergy? Or are our relationships with God in need of examination?

The bishop must create a number of things at the same time: not ly stability within a field, but stability within the diocese as a whole. ne bishop must work to keep good, strong men available for work a diocese, which may mean certain moves must be made within the ocese. Bishops feel they should offer good men opportunities as they me along within the diocese. Tenure in a diocese may well be as portant as tenure in a field, in terms of understanding the problems of area; and the Church's mission there.

Involved with placement is *supervision,* especially of young deacons d newly-ordained priests. So often these men are placed by themlves in isolated areas, and need supervision, instruction, and correction. or man's sake as well as for the field, frequent supervision is needed. here is a real need, not only among bishops, but among archdeacons, ral deans, and others, for men trained in the techniques of supervision. xperiments with rural curacies are an attempt to move toward this, t only a beginning.

A second area of relationship between the bishop and clergy is that the bishop as *pastor.* One of the most helpful things is for clergy a group to discuss your relationship with your bishop. This retionship involves a lot of variables. The bishop's relationship with car is different from that with a rector. The size of a diocese makes great difference. We have to recognize the fact that the priest needs pastor. Sometimes a layman in the parish will fulfill this function for m (this may be dangerous) sometimes it will be another priest. The shop is meant to be the priest's pastor. But the bishop has many sponsibilities, and sometimes he has to delegate some of them. The shop also needs to be the pastor to his priest's family, for the priest nnot be a pastor to his own family. Like the priest, the bishop cannot lfill his pastoral responsibilities just by being in his office: he has to call.

The problem of "influence" is important. There are some blocks to ankness, some difficulty in confiding in authority, particularly when it volves a weakness. But, if the bishop has a pastoral sense, he will not isuse it. We have to recognize that these blocks are an intrusion of ur secular valves; both the priest and the bishop have to realize they xist. Sometimes, too, the clergy are too protective toward their bishop; ey don't want to bother him, so they don't go to him when they should.

The third area is that of *"Godly admonition."* The priest promises in s ordination vows to reverently obey his bishop and accept his "Godly dmonition." Most clergy receive frequent directives and letters from e bishop, and as long as they are not unreasonable, most try to go ong with them. If there should be an irritation, it needs to be honestly scussed.

There is considerable help if certain policies and procedures are to e discussed by bishop and clergy in advance. For example, if the ergy understand the bishop's application of the marriage canon, it n be helpful in not referring impossible cases to the bishop; yet on

the other hand sometimes the bishop can help the priest by ruling on certain "difficult cases" such as the senior warden's daughter who wants to be remarried, and for the priest to be involved might cause embarassment.

Other policies can help clergy. A diocesan policy on ceremonial, on music at burials and weddings, and such like, can often make it far easier for the priest, rather than having these things appear to the laity to be one person's opinion versus another's. Most bishops do not want a "monochrome diocese," yet some agreement on standards can help eliminate confusion among the laity between fields and as clergy come and go.

Another area of concern between clergy and the bishop is the matter of *administration.* On the one hand, the bishop may have a program and plan for the diocese, sometimes programs come down from the National Church which must be carried out. This may make the bishop into a "program pusher." Yet the bishop has deadlines to meet also, as with annual reports. Clergy should recognize this, and do their best to answer reasonable mail and reports. Unfortunately often these lesser issues become a source of iritation, and must be worked out.

A particular administrative problem arises with missions receiving support or aid from the diocese. Diminution, the gradual reduction of aid, is a policy of the national church, and often is needed in missions. Yet every mission is not necessarily meant to become a parish, but are intended to do God's work in their communities. An honest evaluation of this problem by bishop, priest and laity is the only answer, trying to determine what is the ultimate purpose of this particular congregation in the area. No church has perfect stewardship, relinquishment of aid always helps further the church's program elsewhere, but common sense and honesty must prevail.

Parochialism still exists, especially among congregations who feel the bishop's committee exists to protect the congregation against the vicar and against the bishop and diocesan program. No church can ever live to itself alone, and committees can be vital means of communication. The relationship of diocese to field must constantly be rethought. Parochialism may exist if the diocesan program seems irrelevant to the mission, or seems impossible of attaining. Careful thought must be given to goals, as to whether they are concerned merely with the number or percentages confirmed, amounts raised, rather than whether this church is fulfilling its place in the Kingdom of God.

The bishop, like the clergyman, is in a dual role, both pastor and administrator; like the priest who has both parochial and diocesan responsibilities, the bishop has both diocesan and national concerns. The role of administrator and pastor should not be separated in a person any more than the material life is separated from the spiritual; to do this is to deny the reality of the Incarnation. The bishop can be a better pastor if he is an administrator, particularly in being able to de

(*Continued on page* 27)

PRAYER CYCLE

The Rural Workers' Fellowship

January and February

OR THE RURAL WORKERS' FELLOWSHIP

O Lord of field and flock, of forest and mine, whose children worship hee as well from the small town and country churches as from the great- t cathedrals across our land; we humbly beseech Thee to behold and ess the members and activities of the Rural Workers' Fellowship of e Episcopal Church. As our common interest binds us together may e be ever mindful of thy loving presence among us; and as we concern urselves with the ministry to the few, the isolated and the scattered, ilt Thou give us a sence of our oneness with Thee and Thy whole hurch. All this we ask in the Name of that great Shepherd of the heep, Thy Son, our Saviour, Jesus Christ. Amen.

OR THOSE WHO SERVE IN TOWN AND COUNTRY AREAS

God, Father of all and lover of all, we beseech thee to bless all those ho through Thy Church seek to serve Thee in the rural areas of the orld, especially thy servant.

Help him in his efforts to sow the seed of Thy Kingdom, and when he harvest seems meager or far off, confirm Thy promise to him and ake him believe that in due season he shall reap abundantly if he faints ot; through Jesus Christ, our Lord, Amen.

JUNE

1.

The Rev. Alan A. Read; 83 Clapperton St.; Barrie; Ontario, Canada
Mr. W. R. Redman; Chase; B. C., Canada

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The Rev. John Rivers; All Saints' Church; Hampton, S. Carolina

5.

The Rev. Henry B. Robbins; Box 383; Shenandoah, Iowa
The Rev. Gordon P. Roberts; Box 50; Dickinson, North Dakota

6.

The Rev. William A. Roberts; Grace Church Rectory; Pomeroy, Ohio
The Rev. D. N. Robinson; Anglican Vicarage; Box 314; Fruitvale; B.C Canada

7.

The Rev. Minor Lee Rogers; Forest; Virginia
The Rev. Lawrence J. Rowe; Church of the Good Shepherd; Windom, Min

8.

The Rev. Wm. P. Rowland; Trinity Church; St. James, Missouri
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9.

The Rev. Derek S. Salter; Box 79; Chase; B.C., Canada
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The Rev. E. L. Sheppard; Box 335; Chatfield, Minn.

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he Rev. P. Raymond Stote; The Rectory; Grenville, Quebec, Canada

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he Rev. Ramsey Stuart; The Anglican Vicarage; Bon Accord; Alberta, Canada

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The Rev. Welch K. Tester; Trinity Episcopal Church; Spruce Pine, N. C

JULY

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2.

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The Rev. John R. Campbell; Pulaski, Virginia
The Rev. John G. Carson; 151 South Glenn St.; Hillsboro, Ohio
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The Rev. R. A. Carson, M. A.; Peninsula Gaspe Co.; Quebec, Canada
Mr. Robert W. Carter; 403 Bowie St.; Luling, Texas
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The Rev. V. D. Chancellor; St. Peter's Vicarage; Hazelton, B. C.; Canada
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The Rev. John Charnell; All Saints' Rectory; Pense, Saskatchewan; Canada
The Rev. Alan B. Cheales; 10 W. Winthrop; Newcastle, Wyoming
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The Rev. Thomas C. Chesterman; 1194 Maple St.; Arroyo Grande, Calif
The Ven. Samuel B. Chilton; 110 W. Franklin St.; Richmond, Va.
31.
Mrs. G. B. Chiltoskey; Cherokee Indian School; Cherokee, N. C.
Mr. H. Lawrence Choate; Riva, Maryland

PRAYERS

FOR TOWN AND COUNTRY SCHOOLS AND CONFERENCES

Almighty God, who didst teach the hearts of thy faithful people by sending to them the light of thy Holy Spirit, we beseech thee to pour out thy blessings upon all schools and conferences meeting to further the Church's work in Town and Country places, especially
Guide those who teach and those who learn that so thy Holy Name may be glorified and the bounds of thy Kingdom enlarged; through Jesus Christ our Lord. AMEN.

FOR VISION AND ZEAL IN TOWN AND COUNTRY WORK

O God, heavenly Father, we beseech thee to grant to us and to all leaders members and organizations of thy Church, a vision of the fields white unto the harvest in the country districts (of America). Increase in us a desire to minister to those living on farm and ranch, in little towns and open country and so guide us by thy spirit that we may harvest the souls, committed to our care in love and power and understanding, through him who said of old, Pray we therefore the Lord of the harvest, that he will send forth laborers into this harvest; thy Son, our Saviour, Jesus Christ. AMEN.

omething about some of the problems which come to him. Reports may dicate pastoral problems; meeting clergy at sessions or in their fields ay open doors to pastoral contact.

In short, if a priest has gripes about the bishop, they should go to im. Never should they be spread among the laity, since this undermines orale and goes against the basic quality of loyalty. The bishop is bove all a human being, with all the problems, failings, pressures, and emptations of everyone else. He in many ways is more isolated than nyone else in the church. Clergy can help with this by developing more nformal occasions for bishops to meet with clergy, as well as with the ity. Above all, the quality of loyalty is of greatest importance among lergy toward their bishop as symbolizing the Church Universal.

V. The Priest and His Family

The Lambeth Report on the clerical family pointed out the necessity f a working relationship between the home and the ministry, the fact hat much of the influence of clerical families comes through the wife, nd consequently the importance of providing her with help and guidance. t advocates a pastoral relationship between the clerical home and the ishop.

There are certain considerations here. It is, in the first place, less ossible for your family, as well as for you, to be anonymous in a town nd country situation. In the second place, our wives and children articipate in our vocation largely without choosing it. We chose the ocation; our wives chose us.

Certain areas of conflict arise. There is the attitude of the local congregation: what sort of image does the parish have of the priest's family, hrough the past priest and his family? Then there is the community's ttitude. It will be influenced by clergy they have known, by popular iterature, and by prejudice. We have found it wise to talk with our hildren about this. For we are trying to enable our children to make Christian decisions without being pressured into it. This is difficult, ut necessary. Otherwise we are forcing them into being dishonest Christians. It is true that our families are examples to the community. But what kind of example: Christianity under pressure, or natural, normal Christianity?

We have to discipline ourselves in the family relationship — discipline hat provides us with time with our family.

We sometimes wish our wives into roles that they are not ready to lay, and should not be called on to play, in church organization and rograms. We ought to provide opportunities for them to do "non-hurch" things in the community, if they desire. On the other hand, ur wives do sometimes have to do things they don't like — this is art of life. Where the wife works, this has the same problems and angers as for any other family, when the children are young.

The nature of our vocation makes it difficult to have privacy. This

is apt to come up particularly with people who are desperately lonely For their good as well as ours, we have to help (or even push) them into forming other relationships. Your study and office do not belong in the house. They should be in the church. Even better is an office down town, for that is a "neutral" location where people are more likely to come to you.

Most clergy wives think their husbands are overworked. This relates partly to the lack of discipline in our lives. Our discipline should include family vacations. The priest and his wife can have personal friends just like anyone else. But this doesn't mean using them as an outlet for your frustrations over the church.

Your wife, however, should not make calls with you. Nor should you confide in your wife with pastoral problems. At the same time you should recognize that your wife may have a ministry that you don't have — that people will come to her who wouldn't come to you. The rectory family is a Christian family, and the characteristics of the Christian family, outlined in the Lambeth Report, apply to the rectory family

VI. The Priest and the Prophecy

This is crucial today. But prophecy is not just what is spoken from the pulpit, and it is not merely community reform. It is the manifestation of Christ being expressed through the community of the Church to the community as a whole. It works in two ways: through individuals witnessing in their vocations, and through the witness of the Church today is that of restoring the unity to life: the Lordship of Christ over all structures.

There is a growing concept in the world today that religion is to be concerned only with the spiritual. But the Gospel is all about bread and health, and freedom. So many people fail to see the connection between religion and their life: in the parable of the last judgement not even the righteous recognized who it was they were ministering to. The Church becomes like a club for those who like religion, and it doesn't reach out into education, politics and economics. We move out from the specific to the universal. Even the church building standing in the community, stands as a means of communicating the Church to— or separating the Church from — the community.

Preaching is involved with the prophetic ministry, but much more is involved. Prophecy is the revelation of the nature of God to contemporary society. Because the Church is a family called to reveal God's life this revelation involves judgment on all lesser communities. Because the Church is prophet of a new heaven and a new earth — the eternal, the effort, and not just the results, have eternal value.

The nature of the Church in the community is changing; the building of parish halls in an indication. The Church is doing this because the community in which it exists is no longer a community. There are ways in which the Church as a community can witness to the community in which

exists. The worship of the Church as a family is the center from which erything must come and go.

As for the individual witness, this has to start with very, very small oups that will meet with the clergy for Bible study, etc. The laity can much more than we clergy can. We cannot minister to the whole the community, but we can minister to representative groups—thus tting away from the area approach to the vocational approach. These ry small groups of two or three are the nucleus of a group which we pe will become: a group that is genuinely forgiving—that is, loving spite of barriers. There is a witness of the community of the Church having the weekday Eucharist in the homes of shut-ins, instead of the urch building.

In our relation to community reform, great change may not be necessary, it great understanding is always necessary for any change. We might nsider, for instance, inviting a local politician to come to address a urch group on Christianity and politics—it will give both him and us methng to think about.

Are we aware that is it often much more difficult to be a Christian and layman than to be a Christian and a priest? We need to establish a hristian community that can go out and minister because it is a com-unity instead of a collectivity.

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The Moving Finger Writes

ev. Harold D. Boundy, 3156 Eglinton Avenue East Scarborough, Ontario
ery Rev. M. P. Brunne, 297 N. Main St., Richland Center, Wisconsin
ev V. D. Chancellor, St. Peter's Vicarage Hazelton, British Columbia
r. Al Chappelear, 601 Harrison Ave., Cambridge, Ohio
ev. Richard Comfort, 475 Riverside Drive, New York 27, New York
ev. Charles L. Conder, 2678 Poinsettia Dr., San Diego 6, California
r. Dennis Corness, St. John's College, Winnepeg, Manitoba
ev. Charles E. Edingerm, 611 N. Ninth St., Royal Oak, Michigan
ev. Raymond Holly, 519 Theaodore St., Rockford, Illinois
ev. Ray E. LeMoine, 2959 Macon Rd., Columbus, Georgia
apt. Raymond W. Lewis, 2768 6th Avenue, San Diego, California
ev. Victor Potter, 2232 Wyoming Ave., Scranton, Pennsylvania
ev. John D. Riley, 50 Balboa, San Rafael, California
ev. W. D. Richardson, 8 Elm St., Norwich, New York
ev. Gordon P. Roberts, Box 50, Dickinson, North Dakota
ev. R. H. Steilberg, Trinity Church, South Boston, Virginia
ev. James R. Titcomb, Box 971, Winslow, Arizona
ev. Shelby Walthall, 93 Second St., Oakland, Maryland
ev. R. W. Wootton, 508 Main St., Acton, Massachusetts
ev. W. D. Grant, Box 358, Black Diamond, Alberta

DIVISION DOINGS

Rev. Clifford Samuelson
Rev. William Davidson
The National Council, Division of Town and Country

Rogationtide

FOR a number of years the Division has been given responsibility fo emphasizing before the whole Church the theme of Rogation Sunda and the Rogation Days. Because the origin of Rogationtide dates bac to a time when farming and rural living involved a high percentage o people, it seems appropriate that the traditional Church observance shoul have a strong agricultural flavor. The "beating of the bounds" and th blessing of the fields, however, should not overlook the fact that th observance is primarily concerned with public supplication for the fo giveness of sins and deliverance from calamity. While town and countr parishes and missions should make the most of the traditional observanc they should at the same time lead the Church in the recognition that thi is an observance for all churches, regardless of their community settin and for all churchmen, regardless of their particular occupation. Th Rogationtide observance should lead to an acknowledgment of God a the soverign of all life and hence the one to whom we pray for blessing upus us and our endeavors in home or office, forest or factory, as wel as on the farm.

Demonstration Fields

Study and analysis of the problems and opportunities of the Episcopa Church in Town and Country areas is a constant concern and responsibilit of the Division. To the end that this may be based on fact, the Divisio has maintained over a period of years in cooperation with a good man jurisdictions what are called Rural Demonstration Fields. Presently suc fields include, for example, a southern textile community, a mission fiel with churches in three different dioceses, a rural mining communit in a depressed area, a team ministry—larger parish situation, a resort are ministry, a community where the Church is being re-established, a forestr and lumbering area, and many other specific situations typical of som type of town and country problem.

In each case, the project is established by funds jointly supplied fro local, diocesan and national sources, with an anticipated annual reductio (usually of one-third) for the portion supplied by the Division. Report of the local operation are received by the Division from the bishop or th priest-in-charge of the project and occasional field visits and consultation are made by the Division Staff. In most cases, identity of the projec is not widely known for the reason that sound and objective research re quires that little publicity be given; however, efforts are made by th Division to make available to the whole Church such conclusions as ca be provided from this method of study.

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Conferences

Two significant Episcopal Church town and country gatherings should mentioned: the Southwest Regional Missions Clergy Conference held the Diocese of Northwest Texas Conference Center, Amarillo, Texas, nuary 11-14; and the Province of the Midwest annual town and country minar, held this year at St. John's parish, Kewanee, Ill., Diocese of iincy, February 16-19. Bishop Quarterman, host of the Amarillo ses-n and Herman Page, Jr., Chairman of Province V Town and Country partment, are deserving of much praise for their work in connection th the respective meetings. A full report of the Amarillo meeting is ailable from the Division office and the "findings" of the Province V minar are reported elsewhere in this issue of *Crossroads.*

Other Meetings

Division staff was able to represent the Episcopal Church at such meet-gs as the Conference on Small Church Schools of the Department of ristian Education, Rye, New York, January 18-21; the annual meeting the national staff of the National Council of Churches Ministry to igrants, Washington, D. C. and Warwick, New York, January 21-24; e National Association of Soil Conservation Districts, Louisville, Ken-cky, January 30-February 1; the Seminar on the Christian Farmer and s Government, Washington, D. C., February 2-4; the annual meeting the Council of the Southern Mountains, Inc., Gatlinburg, Tenn., Feb-ary 24-27; the meetings of the Committee on Management of the De-rtment of Town and Country of the National Council of Churches of rist, New York, March 7-9; and the Thirtieth Anniversary observance Agricultural Missions, Inc.

Literature

A revised order blank listing materials available from the Division has st been prepared. Rural Workers' Fellowship members and *"Crossroads"* aders who wish a copy of this order blank may obtain it by writing to ivision of Town and Country Work, The National Council, 281 Park venue South, New York 10, New York.

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WHY WE DON'T UNITE

BOOKLET, "More Than Doctrine Divides the Churches," has been prepared by the Commission on Faith and Order of the World Council Churches, 156 Fifth Avenue, New York City 10, which is sold for enty-five cents. It presents the obstacles, many of them unconscious, hich are perhaps more difficult to surmount than doctrinal divergencies. ross the covers is spread a list of the obstacles which these three essays nsider: national antagonisms, distrust of the unfamiliar, revivalism, storic isolation, reaction against compulsion, discrmination, habit, senti-ent, vested interests, political pressures, institutional pride, mental limi-ions, sociology, race, indifference, property ownership, prejudices, doc-red history, economics, love of status quo, misrepresentations war, per-nal ambition. —*Churchman*

CAMP "HIT" PUBLISHED

At the Georgia Young Churchmen's Conference at Kolomoki Indian Mound State Park this past summer, Father Hatch, the unofficial "poet laureate" of the Diocese of Georgia, introduced several sets of original lyrics to well known tunes. His "I AM THE BISHOP OF THE DIOCESE" was later sung at the Provincial Youth Conference, and is reprinted here by popular request.

I AM THE BISHOP OF THE DIOCESE

Tune: *When I Was a Lad*; from "HMS PINAFORE"
(With humble apologies to Gilbert and Sullivan)

When I was a lad I was brought up right
And served a term as an Acolyte.
I lit the candles and I put them out;
I was dutiful and diligent and so devout.
CHORUS: *He lit the candles and he put them out;*
He was dutiful and diligent and so devout.

I lit the candles with such form and grace
That I gave the appearance that I owned the place.
I was always on time and I'd never miss;
So now I am the Bishop of the Diocese.
CHORUS: *He was always on time and he'd never miss*
So now he is the Bishop of the Diocese.

I tired of lighting candles after a bit;
So I asked for a raise, or else I'd quit.
And rather than sustain so terrible a loss
The Vicar let me carry the processional cross.
CHORUS: *Never had the cross been carried in a manner such as this;*
So now he is the Bishop of the Diocese.

Of carrying the cross I soon grew ill
And I looked for another way to show my skill.
The Vicar said to me, "I think you're swell!"
And appointed me to tingaling the Sanctus Bell.
CHORUS: *The Vicar said to him, "I think you're swell!"*
And appointed him to tingaling the Sanctus Bell.

I made that bell go "tinkle," and I made it gong and moan.
The church was permeated with a glorious tone.
At the proper times I rang it with a pious motion;
And at many other times when I took the notion.
CHORUS: *At the proper times he rang it with pious motion;*
And at many other times when he took the notion,

The church was saturated with my clanging noise,
So the ringing of the bell passed on to other boys.
The Vicar said to me, "I still like you a lot!"
"Do you think you can operate the incense pot?"
CHORUS: The Vicar said to him, "I still like you a lot!"
"Do you think that you can operate the incense pot?"

The way I flung the pot was certainly no joke.
I had the congregation crying "Holy Smoke!"
I would fire up the incense; it would sputter, pop, and hiss;
And now I am the Bishop of the Diocese.
CHORUS: He would fire up the incense, it would sputter, pop, and hiss;
And now he is the Bishop of the Diocese.

Of candles I was weary, and cross-bearing I despise.
My ringing hurt their ears and my swinging hurt their eyes.
The congregation hinted that with them I shouldn't tarry.
So the Vicar and the Vestry packed me off to seminary.
CHORUS: The congregation hinted that with them he shouldn't tarry;
So the Vicar and the Vestry packed him off to seminary.

I applied myself to studies and I made good marks;
Tho my fellow students seemed to want to feed me to the sharks.
The professors held a conference, and they said "We fear
That for the good of seminary you must go from here."
CHORUS: The professors held a conference, and they said
"We Fear
That for the good of seminary you must go from here"

They had nothing on me; They just thought I was a square.
But they left no stones unturned to get me out of there!
They arranged for me a quiet, premature graduation;
And prevailed upon a Bishop for midnight ordination.
CHORUS: They arranged for him a quiet, premature graduation
And prevailed upon a Bishop for midnight ordination

My life is one continuing ascent, you see.
At each plateau they shove me further up the tree.
So now you understand why, in a life like this,
I find myself the Bishop of the Diocese.
CHORUS: So now we understand why, in a life like this
He finds himself the Bishop of the Diocese.

But there's ONE thing left untold in my story of success.
I would have told you sooner, but I do digress.
Perhaps I shouldn't tell you . . . but I might as well.
I am Missionary Bishop of the Diocese of Hell.
CHORUS: Now think of that, Indeed! Do tell!
He is Missionary Bishop of the Diocese of Hell!
(The Church in Georgia)

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Publicity

Publicity for the Town and Country Church was the topic of a conference held at the Church Missions House in January. Leaders were Rev. John Peacock of Cowansville, Quebec, President of the Rural Workers Fellowship, Rev. W. B. Spofford Jr. of Boston, former editor of *Crossroads* the Episcopal Town and Country magazine, Dr. Charles G. Hamilton of Booneville, Miss., editor of *Crossroads,* Editor William E. Leidt of *Forth,* Editor Richard U. Smith of *Findings,* Rev. Smith Lain, Rev. Clifford Samuelson and Rev. William Davidson of the National Council. Plans were made for amplifying the reach and content of the magazine and for other forms of approach to Town and Country ministers and laity. Creative fellowship and controversy were urged, and the editor was given authority to accept, reject, or revise any material submitted. A positive image of "rural," building up to changes in Rural America and the implications thereof, an interpretation of agricultural, governmental, educational and other policies which affect town and country people, thoeological emphases, and creation of a sense of ecumenical fellowship were goals accepted.

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Six Point Searchers

Evangelical editors and radio broadcasters absorbed some searching criticism out of their own ranks last month.

At Minneapolis—A. W. Tozer, editor of the *Alliance Witness,* among the 142 publications representing 29 denominations which go to make up the Evangelical Press Association, aired his dislikes in Christian journalism before the group's 12th annual convention. He protested: (1) Preoccupation with externals which starve the hearts of readers; (2) the "revolt against the cult of ignorance and ugliness that ruled in fundamentalist circles" which has given rise to too much pseudo-intellectualism; (3) sensationalism ("gospel journalism gone sexy"); (4) excessive illustration ("no great Christian concept can be set forth pictorially"); (5) commercialism that promotes gimmicks ranging from "moonlight cruises for Christians" to tracts featuring "15 easy ways to win souls"; and (6) the how-to-do-it ("religious popular mechanics"). — *Christianity Today*

Welcome to Our Fellowship

en. W. S. Anthony, St. Anne's Church, McPherson, Kansas
ev. Alanson Brown, Box 1103, Sonora, Texas
ichard J. Burns, 702 St. Louis St., DeSoto, Missouri
ev. J. F. S. Conlin, Christ Church, Box 197, Roblin, Manitoba
t. Rev. R. E. Dicus, 420 S. Vandiver, San Antonio 9, Texas
ev. James F. D'Wolf, Box 323, Caruthersville, Missouri
ev. James W. Evans, 35 Murray St., St. Clair, Missouri
ev. Galen Fain, Ironton, Missouri
ev. J. H. Fasel, Box 354, Junction, Texas
ev. Donald H. Feick, 159 S. Second St., Newport, Pennsylvania
ev. William Finlaw, 118 Daugherty St., Macon, Missouri
ev. H. W. Foster, Winona, Ontario
ev. Albert H. Frost, 308 Chunn's Cove Rd., Asheville, North Carolina
ev. Robert Gardam, St. James Church, Theresa, New York
ev. T. A. Heers, All Saints Church, Atlanta, Texas
fr. Alex Kavulok, Box 336, Athabaska, Alberta
ev. C. Keller Jr., St. John's Church, Harrison, Arkansas
fr. Gordon McNaughton, Box 480, Athabaska, Alberta
ev. Judson Mather, 711 Michigan Avenue, Crystal Falls, Michigan
ev. Alfred Mattes, 702 Georgia St., Louisiana, Missouri
ev. Charles H. Morris, Calvary Church, Menard, Texas
ev. Douglas Norwood, St. John's Church, Black River, New York
iss Louise L. Pittman, 1098 Hendersonville Rd., Asheville, North Carolina
ev. John Rivers, All Saints' Church, Hampton, South Carolina
Mr. Wilfred Robinson, Box 418, Athabaska, Alberta
ev. Wm. P. Rowland, Trinity Church, St. James, Missouri
ev. L. M. Schlothauer, 501 Home St., Palmyra, Missouri
ev. E. L. Sheppard, Box 335, Chatfield, Minnesota
ev. Sam Sizer, Box 1148, Brady, Texas
ev. P. Smith, Palmerston, Ontario
Mr. G. W. Stewart, Box 5774, Sonora, Texas
Mr. G. L. Stipp, Rt. 1, DeVall's Bluff, Arkansas
ev. David M. Talbot, 412 Hugunin St., Clayton, New York
Mr. Jay Thompson, Ozona, Texas
ev. John Thompson, Church of the Annunciation, Luling, Texas
ev. George C. Weiser, Box 3, Casanova, Virginia
ev. Richard J. Welsh, St. John's Church, Worthington, Minnesota
Mr. William Wood, Athabaska, Alberta

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"The educated like our work and the uneducated like it. As for the alf educated—well, we can only pray for them in Canada as elsewhere."
(G. P. Gilmour: "Canada's Tomorrow")

OUR FELLOWSHIP AWARD

DO you know of someone who is serving the Church in the town an country area with a deep sense of devotion and who deserves t be recognized? Perhaps it is a priest who has served the Church in tow and country with distinction or is at present performing an outstandin task in the town and country field. Perhaps it is a layman or laywoma whose devotion to Our Lord and His Church has meant that a church ha stayed open in the face of many discouragements or because of his c her daily witness the mission of the Church has expanded and grown i the community. There are many such, I am sure, who should be recognize both for themselves and for what their life and work has meant to th Church.

It was for this purpose that the Rural Workers' Fellowship Awar was established in 1949 at its Twenty-fifth Annual Meeting. The awar was designed to be given annually to those persons who, in the opinio of the Board of Directors of the Rural Workers' Fellowship, have don outstanding work in the Church in town and country areas. It wa suggested that the award be limited to not more than two or thre persons per year. The announcement of the election for the award are made each year at the Corporate Communion Service which is hel in conjunction with the Annual Meeting of the Fellowship. If the re cipients are present at that meeting they are presented with an appropriat scroll. If they are not present it is generally sent to their Bishop or t one of the Officers or representatives of the Rural Workers' Fellowshi to be presented at the Diocesan Convention or some appropriate loca service or event.

In order that this award may be given annually to persons who de serve to be recognized for their devotion and faithfulness to the Churc it is necessary that you nominate such persons to Rev. Francis Allison Route 3, Box 371, Parkville, Mo. The members of the Board of Director must make the final decision. You should include with your nomina tion a statement telling something of the activities of the person yo are nominating and the reason you feel he or she should receive this award

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Inservice Training

Schedule of Programs, 1960

Following is a list of inservice leadership training programs for town and country clergy to be held by land-grant colleges.

Rutgers University, New Brunswick, N. J.	June
Cornell University, Ithaca, N. Y.	June 20-24
Texas A&M College, College Station, Texas	June 20-22
Virginia Polytechnic Inst., Blacksburg, Va.	July 4-8
University of Tennessee, Knoxville, Tenn.	July 11-15

niversity of Wisconsin, Madison, Wis.	July 18-21
achigan State University, E. Lansing, Mich.	July 18-29
nnsylvania State University, Univ. Park, Pa.	July
orth Carolina State College, Raleigh, N. C.	August 8-10
niversity of Maine, Orono, Maine	August
niversity of Minnesota, St. Paul, Minn.	Nov. 29-Dec. 1
niversity of New Hampshire, Durham, N. H.	Nov.
niversity of Vermont, Burlington, Vt.	Nov.
rdue University, Lafayette, Ind.	Nov.
regon State College, Corvallis, Ore.	?
emson Agriculture College, Clemson, S. C.	?
abama A&M College, Normal, Ala.	June
&T College, Greensboro, N. C.	June
ncoln University, Jefferson City, Mo.	July
uth Carolina State College, Orangeburg, S. C.	August
nnessee A&I State Univ., Nashville, Tenn.	August
airie View A&M College, Prairie View, Texas	Oct.

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Rural Life Group Hits Farm Bureau Chiefs

THE National Catholic Rural Life Conference, which never in the past has taken a stand for or against any farm organization, now has departed from that policy and blasted the biggest one—the American Farm Bureau Federation—which claims to speak for one and one-half million members.

LABOR often has said that the national leaders of the Farm Bureau are much closer to Big Business, Wall Street and the "factory farmers" than to the "family-size farmers." Those charges are confirmed, and others are added, in an article in Catholic Rural Life, the official publication of the Conference, which is an organization devoted to promoting social and economic justice in the farm field. Among the charges are the following:

That, in general, the Farm Bureau has opposed any protection for the "forgotten people"—the million American migratory farm workers. In particular, the Farm Bureau is bitterly against the wage, housing and other standards proposed for employers of these workers by Labor Secretary James P. Mitchell.

The Farm Bureau leaders insist that American farm workers should not have even such protection as the government provides for imported farm migrants from Mexico and other countries. In contrast, the Catholic Rural Life Conference congratulated Mitchell on his proposals.

The article also blasts the Farm Bureau for its opposition to unionization of farm workers and to all efforts to extend to them "the benefits of social legislation" which covers other workers.

The Farm Bureau is further condemned for its opposition to proposals to use Uncle Sam's surplus foods to help hungry Americans and other

people, and for its fights against price-support plans designed to benef family farmers instead of big factory farmers.

Challenging the Farm Bureau leaders' claims that they speak for th nation's farmers, the article says: *"There is good reason to believe tha the Bureau's national policies do not always accurately represent the con victions of a significant number of their large membership."* —*Labo*

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BOOKS

FOUNDATIONS OF THE SOCIETY

Walter G. Muelder

Abingdon Press, Nashville, 1959. Pages 304.

This volume is worth reading if for nothing else than the tremendou bibliography, which gives lists of volumes for profitable reading o many lines. The volume gives on pages 141-143 a thoughtful list of th ten basic evils of Russian Communism. The volume leans over back ward to be fair to farm organizations and to regulatory commission in which the public is supposed to be considered. The author consider the miscalled "right to work" anti-union laws as "irresponsible soci policy to destroy labor unions and leave the worker no effective lega right to work under conditions worthy of human dignity."

There is a valuable quotation from James Madison: "A man ha property in his opinions and in the free communication of them. H has property of peculiar value in his religious opinion. He has propert very dear to him in the safety and liberty of his person. He has equa property in the free use of his faculties. In a word, as a man may b said to have a right to his property he may equally be said to have property in his rights."

MOBILIZING FORCES FOR DYNAMIC ACTION IN COUNTRY LIFE

Proceedings of the American Country Life Association, Miller Pub lishing Company, Chicago, 1958. Pages 125.

There is much interesting material for our readers in this book. On speaker thought that our forefathers gave us the Rocky Mountains a well as our government; but now he has learned that the latter has to b rewon in each generation. In certain Texas and Alabama counties almos all farmers are working in cities 50 miles away. The reports on politica life deal with the edges of the fringes of minor concerns. The mos interesting warning was given by Rev. James L. Vizzard, Vice Presiden and Director of the National Catholic Rural Life Conference that "ther is a serious possibility that General Farms will join General Foods General Motors, and General Electric." He sees opportunity for direc ownership of productive property as sharply limited in our country and decries" "the pagan point of view of some high officials that cal our abundant production a curse and a plague."

He Was Dreaming of a Real Christmas

OPE was bright in his heart. He was going to his boyhood home for a Christmas service. He had never been back to the town where had started in the first grade. It sounded like a local-boy-makes-good y. Now, a quarter of a century later, he would get to preach there. city held for him all the memories of home. He had lived there ger than anywhere else. He had learned to read there. The library re had been his first love. Checkered dreams of games and schools the quiet years before the first of world wars came to him. It ld recapture what was gone: a remembrance of things past.

Life had not been going too well in recent months. Overworked and derpaid, he felt that he needed more income than his three full time s paid him. He was tired. This looked like a Christmas which would waken youthful Christmases. He carefully went to work on a sermon fit the happy occasion—a masterpiece it was, from his point of view. Then one day he got a letter that he was not to preach—just to help minister communion. All the joy dropped out of it. Go several hund miles just to speed up the service for a not overly-large congregation? ss the opportunity of serving his own church just for that? He wrote l mentioned that he had hoped to preach. And he got a wire back t if he did not want to "give the bread of life" to a congregation, he s not worthy.

That was beyond his understanding. He had been sure he was dealing h a man who understood the faith, who was beyond formalism. This s sheer magic—to believe that the bread of life came from waters l wine; the bread of life to him came through the Word of God—the od news of peace and good will in a world scarce of both.

He remade his plans. The dream of a Christmas of remembrance porated. He was sad over this. Sadder still over services without vord of hope in sermon. Saddest most of all at shattered faith that nan he had thought a saint was just another devotee of a cult of magic.

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E. AND R. PASTOR CITED AS OUTSTANDING LIAR

Rev. Ralph W. Heller, pastor of Pymatuning Charge, Pittsburgh Synod, l a member of the Town and Country Committee of Synod, received norable mention in the annual world-champion liars contest conducted the Liars Club of Burlington, Wisconsin. Beaten (naturally) by a xan, Mr. Heller shared the second spot with two other contestants. His ry: "An ancestor of mine landed in Ohio in pioneer days, and cut down hollow tree for him and his family to live in, while they cleared the ound for a farm. It worked all right for him and his wife, but the kids re always getting lost, chasing squirrels up the hollow limbs."

We are happy when one of our town and country pastors makes good any field.—(Spires)

13 Ways to Make People Furious

1. Repeat what has been "decided" or discussed as if it is in addition the point under discussion, or is a new idea concerning the point.
2. Give reasons, etc. to support what has been "decided," or discusse after the "decision" has been reached.
3. Suggest to a person that he do (or think) something he is in t process of doing or thinking, even saying.
4. Restate an idea as if the restatement is different from the original.
5. Edit his comments by saying "What you actually mean is .....
6. Ask for agreement to a judgment, or state a judgment, then ask for h opinion.
7. Ignore a person's idea, then present the same as your own.
8. Ignore a person's factual statement, then ask for the information just gave.
9. Make a distracting noise (cough) or movement at the time he is givi crucial information.
10. Notice something, draw his attention to it.
11. Insert a humorous remark just as he's giving crucial information.
12. Throw in a figure of speech so no one really knows the meaning what's said—the figure may be related, sound good, but will confus Use a figure of speech less clear than the point which is to be clarifie
13. Just smile at the speaker.

How To Continue To Make People Furious

14. Ask for a person's judgment, decision, opinion, then point out wh his decision shouldn't be followed; then ask him for his decision agai
15. Answer a question someone asked, miss the question in the aswer, th tell him "Well, you asked .....," then state question which your answer was appropriate.
16. Ask a question just to ask a question; you don't intend to listen the answer and you don't.
17. Ask a question for information which is obvious in the situation.
18. Ask a question, then explain the question, or frame two or three oth questions all of which are essentially the same.
19. Ask a question, then answer it before the other person has a chance t answer.
20. Ask a question, the answer to which has no relation to the status the discussion or conversation.
21. Ask a question, then as this question is being answered, ask another, et

—Dr. Russell L. Jenki

—oOo—

"Our gratitude to the Invisible College of the Humble who throug ages have accomplished everything essential."

Aude

The Reward

Alas!—the evil which we fain would shun
We do, and leave the wished-for good undone:
Our strength to-day
Is but to-morrow's weakness, prone to fall;
Poor, blind, unprofitable servants all
Are we alway.
Yet who, thus looking backward o'er his years,
Feels not his eyelids wet with grateful tears,
If he hath been
Permitted, weak and sinful as he was,
To cheer and aid, in some ennobling cause,
His fellow-men?

If he hath hidden the outcast, or let in
A ray of sunshine to the cell of sin,—
If he hath lent
Strength to the weak, and, in an hour of need,
Over the suffering, mindless of his creed
Or home, hath bent,
He has not lived in vain, and while he gives
The praise to Him, in whom he moves and lives,
With thankful heart;
He gazes backward, and with hope before,
Knowing that from his works he nevermore
Can henceforth part.

John Greenleaf Whittier

—oOo—

'The minister is not considered a permanent resident by the natives. s standard referrent is his denomination. The Congregational and Epispal ministers are found to hold more views not acceptable to their ngregations. The Baptist minister, although narrow theologically, posses the most personality and is accepted by the community. The young iscopal minister said, 'When you come to a small town you have to n their confidence, you have to act like them." (Serge Hummon in pires")

—oOo—

The Missionary Research Library released figures showing that there 25,058 missionaries from the United States and Canada in other ds, 10,000 more than 10 years ago. Two-thirds of them are women.

THE MUSIC OF THE GOSPEL

A hymn for each month
Charles Granville Hamilton

COME YE FAITHFUL, RAISE THE STRAIN

Easter comes to few churches without singing the words of St. John Damascus. Probably few of the thronging worshippers recognize th indebtedness to the author of "Come, Ye Faithful," and "The Day Resurrection." A great theologian, a liturgicist whom the whole Orthod Church venerates, he served as chief councilor of Damascus. Under alien regime he was loyal to his people and faithful to his office. T government was Mahommedan but he remained a devout Christian. Th who think it is impossible to be a Christian under regimes which la democracy might recall the thousand year history of the Eastern Orthod Churches under Islam, and this brave character among the saints w lived the Resurrection Life.

Come, ye faithful, raise the strain
Of triumphal gladness;
God hath brought his Israel
Into joy from sadness;
Loosed from Pharoah's bitter yoke
Jacob's sons and daughters,
Led them with unmoistened foot
Through the Red Sea waters.

—oOo—

ALL HAIL THE POWER OF JESUS NAME

Those who sing the exultant strains of this hymn usually are not quainted with the author. This would suit him, as he did not even cla his own hymn in his lifetime except indirectly. He was a bold preach and a man of piety. He wrote a satire on mitres and bishops and priest pretensions but was persuaded by Wesley to suppress it. He was a disa pointed man, not understood nor appreciated. He preached in a small ind pendent church near Canterbury cathedral but was buried in the cathed cloister. Franklin Roosevelt was said to have this as his favorite hym There are others who would join. Few men have nobler monuments th these lines of Edward Perronet.

All hail the power of Jesus' name
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him, crown Him, crown Him,
Crown Him Lord of all!

Holy, Holy, Holy

t is a warm summer morning and you are singing this hymn to the nity. Perhaps you are unconscious of the overtones which come with se words of majesty. Here is the rapt vision of Isaiah and the chant of gelic choir in the book of Revelation. Here is the Sanctus, which Ten- on called the great passage in the English tongue. Here is the idealistic et and missionary, Reginald Heber, making intelligible the mystery of Trinity in words we all can sing.

Holy, Holy, Holy, Lord God Almighty,
Early in the morning our song shall rise to Thee;
Holy, Holy, Holy, merciful and mighty,
God in Three Persons, blessed Trinity.

—oOo—

Our Contributors

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v. William Davidson, of the National Council Town and Country Division now, was for years a rural minister in Montana.

. Rev. Norman Foote, Bishop of Idaho, was for years director of Roanridge.

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v. Albert H. Hatch is rector of Holy Apostles, Savannah, Georgia.

. Rev. Francis W. Lickfield, Bishop of Quincy, is a leader in town and country work.

v. Judson Mather is rector of St. Marys, Crystal Falls, Michigan.

v. Herman Page Jr., rector at Houghton, Michigan, was just reelected as chairman of the Town and Country Department of the Province of the Midwest.

v. John Peacock, rector for years of the Cowansville, Quebec, field, is in his second term as President of the Rural Workers Fellowship.

v. Henry Robbins of Shenandoah, Iowa, has been a frequent contributor to Cross roads from his years of leadership in town and country.

v. Cliffords Samuelson, leader in 281 for Town and Country Church for longer than he likes to remember, was awarded the Rural Workers Fellowship award in 1959 in recognition of his effective and unceasing endeavor.

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"Church Life is an added layer of social activity which merely thickens e social life of the 400 people who participate. The church cultivates in-group of limited numbers in a town of 700 people." (Vidich and nsman in "Small Town in Mass Society")

THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH

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